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Extracts from Mr. Phelps' diary, paged "1" & "2" follow at end of MSS.

Rev Amos A. Phelps, was born in Farmington Conn. Nov 11, 1804. His early years were spent in Farmington, and at the age of 16 he was placed in a Store –

While thus employed, he became in 1821. a subject of Divine grace, and immediately turned his desires and plans toward the Gospel ministry. He exhibited strong traits of character, and his Mother, upon whom entirely devolved the care of rearing him from childhood, to this time had furnished him with the best facilities within her reach for gaining an Education.

Though a Widow, and embarrassed by the debts of the insolvent Estate of her husband, this heroic woman now resolved to give her Son a liberal Education, which by her energy, and hard labor in conducting her farm She was able to accomplish –

Such energy was worthy such a Son as Mr. Phelps.

Mr Phelps graduated at Yale College, New Haven Conn. in 1826.. He subsequently spent two years at Andover. His collegiate and theological Education being complete, he was ordained Sept 14. 1830 as ~~the~~ colleague pastor with Rev. Nathaniel Howe of the Congregational Church Hopkinton Mass.

Here he displayed that firm adherance to principle, and fearless rebuke of profanation sins, which distinguished him in riper years. and Made him the Stern opponent of cowardly Conservatism on the one hand and reckless

ultraism on the Sabbath. He denounced the traffic and use of intoxicating liquors in befitting terms; being then, as ever afterwards, in advance of public sentiment on the moral questions of the day.

His cordial enlistment in the cause of temperance resulting in a temperance revival in 1831. Which was followed by a great religious awakening from which Seventy two joined the church at one time. Still it so displeased many of the anti-temperance members of his congregation that it led to his dismissing in 1832.

(In the year 1830 in Hopkinton $13.000 was spent for intoxicating liquors, exceeding that expended in that town for all taxes local, school, and state, and for the support of the Gospel.)

Mr Phelps then removed to Boston, and supplied the pulpit of the Old South Church, and afterward the Pine St. (Now Berkley St) Church where he received a call, and was settled Sept 13, 1832.

Here he was regarded with peculiar affection by the large mass of his hearers, and won the reputation of ranking among the ablest young preachers of his denomination in Boston.

While pastor at Pine St (early in '33) the cause of Emancipation arrested his attention, and he entered upon the investigation of its merits with his characteristic ~~diligence~~ diligence, acumen, honesty and boldness.

A careful investigation of the subject led him to repudiate the scheme of Colonization, which he had formerly favored, as a delusion; and to embrace the doctrine of

immediate emancipation. From this time he was identified heartily and unreservedly to the cause of the slave, and became one of its most diligent, disinterested and useful advocates.

About this time he was invited (by Mr Oliver Johnson an earnest Abolitionist) to act as Chaplain at an Anti-Slavery Meeting to be held in Pittsburgh, to be held in the State House.

Mr Johnson says. "I went to and another of the clergymen of Boston, with whom I was personally acquainted, only to be met with stern refusal. Last of all I went to my dear friend Rev. Francis A. Peabody, pastor of Federal St. Church, he having just begun his ministry in the city.

I told him of my ill-luck with older and more conspicuous pastors. He at first declined, he had just come to a struggling church, and was afraid its prosperity might be endangered should he comply with my request.

At length however he agreed to my proposal with fear and trembling.

"His censures bestowed on him by his brethren, for thus giving countenance to the Abolition movement, led him to deeper reflection on the subject, and he soon after took his stand openly, as an Abolitionist."

His subsequent services in the cause were invaluable. In 1833 he was invited to deliver an Fourth of July ~~oration~~ address upon the subject of Slavery, it was the first address upon the ~~subject~~ of the kind given in Boston, on the National holiday.

This address was afterwards enlarged to four lectures and was published in 1834 under the title of Phelps Lectures on

Slavery. This work in which there was a display of powerful reasoning, and appeals just, and thunder has settled the question of the intrinsic sinfulness of Slavery, and the duty and expediency of immediate emancipation forever, because the best book ~~many~~ Abolitionists, ever was among the most indefatigable, productions which this prolific agitation brought forth.

Mr Johnson says of this publication, "If it had been Abolitionists' power to frame the best definition of Slavery, by which it would under all circumstances, be distinguished from any other ~~wh~~ human relation or institution,

Mr Phelps was distinguished as a Logician, he saw the need of a definition so clear as to exclude cavil, and after careful study and reflection he hit upon this, "Slavery is the holding of a human being as property"

In all subsequent discussions of the subject, this definition, which was universally accepted was of great value"

Mr Phelps was a member of the Convention held at Philadelphia in Dec. 1833, which organized the American Anti-Slavery Society. Of this convention he writes his beloved wife "I am in the midst of Convention. It has been most delightful ~~time~~ Meetings. Its influence on Community will be prodigious - immense - your my writing more as we are in the midst of debate"

In 1833 or 34. Mr Phelps issued a circular addressed to clergymen, showing Slavery to be a sin and asking that they would preach against it, as against any other sin of intemperance, licentiousness &c.

Asking that they would sign it and return it to him.

[illegible] from those States.

For the most part these [illegible] Pastors of wealthy churches in cities and large towns were not so willing to place themselves openly on the side of the Slave.

(It was Mr Phelps custom ever after espousing the Cause of Emancipation, when called to any pastorate, to Specify that his Church should not be made —Stood, it E.G.P.)

In March 1834 he resigned the pastoral charge of Pine St Church, that he might devote his whole energies to the great Cause which with two or three interruptions, occupied the remainder of his active and useful life.

When Mr George Thompson of England arrived in this country Sept 1834, Mr Phelps, then being the most prominent agent of the Anti-Slavery Soc, entered the field in conjunction with the eloquent Englishman.

Together they traversed nearly the whole of New England and portions of New York, during the subsequent twelve months, lecturing in the principal towns and cities in behalf of the Slave.

Never were two men better adapted to work together in such one into-prise than Thompson and Phelps.

Thompson had all the graces of a Cultivated Orator. Elastic, brilliant, witty, feeling the crimes and horrors of Slavery in forms and colors so graphic, that the

impressive, Seasoned & logical, living from the deep convictions

But there were behind [illegible] & he summoned

to remove plausible error, make just objections to be

removed, obvious facts to be explained, & illiberal

difficulties to be cleared up. Specious [illegible] to be

exposed. — And this less imposing and more laborious,

but equally useful labor devolved on Mr. Phelps.

His keen powers of analysis, his clearness

of statement, his felicity of arrangement, his close & strong

logic, his lucid and apposite illustrations, his Mastery

over all the details of the subject in hand, and his

unambitious and unadorned but forcible forensic

and printed Saxon style, clear away all the

underbrush, stumps, trunks and limbs which the sweeping

tornado of Thompson had left encumbering the field

of controversy —

It always fell to the lot of Phelps to lay down and

explain all the definitions, showing precisely what

Chattel Slavery was, and what it was not, and what

was, and what was not, meant by immediate Abolition.

He arranged the whole subject in STRICT logical

order, placing his firstly, secondly, and thirdly in their

respective places, and never his conclusions in advance

of his premises, or substituting an illustration for an argument.

Thousands of New England Hearers will witness

to witness the joint labors of those able men, each

eminent matchless in his sphere, united exactly suited

to the statement, that Geo. Thompson was one of the most brilliant orators, and Amos A. Phelps one of the most powerful [illegible] that the Anti-Slavery cause in America had produced.

After Mr Thompson was driven from America by the Mobs of 1835. [illegible] to labor in various capacities in the Anti-Slavery Enterprise

It was in 1835 just after the close of Mr. Phelps pastorate and possibly as a result of his Anti-Slavery sentiments while pastor, that the Pine St. (now Berkley St) church took special action on the slavery question.

[illegible] Semi Centennial of that church [illegible] Sept 3, 1871. Bro Wm Burnett, Wright, pastor, said in his historical address — "June 3, 1835 is a memorable day in our history," Bro Carpenter and Bro Crawford propose a resolution for us to vote upon,

"That Slavery is wrong, contrary to Gods will, that we will have no fellowship with it; will not receive slave-holders to our communion." We think God means us to utter this protest openly, before men.

This is a serious matter for us, this action cannot be postponed to-morrow. It will excite much [illegible] and may do much damage [illegible] to our pocket.

We have business connections with Southern men, we shall be called fanatics, and told in many ways to mind our business.

But we think this is our business. We can see no profit yet in taking our place by the side of the Slave.

Not a very Thrifty Way of Raising [illegible], for such Votes like these— We— So much needing Money and Social influence, (the church at that time was heavily in debt and the debt increasing) So it seems to Some.

But we know that the Master came to Set the Captive free, and we dare not omit repeating that.

We discuss it in many meetings, and pass our Resolution 5th & 12. Which does not seem likely to be in evidence against us, Whether we be wise or unwise.

(This List was headed by Mr Chas C. Barry who was at the time of this 50th celebration the only surviving one of the original members of the Pine St. church)

It was about this time (1835) that the Second Baptist (Baptist) Church under pastorate of Rev Nath. Colver, passed Similar resolutions. Nine Boston Churches were the first in Boston to take open action on the question of Slavery.

As an Agent of the American A. S. Soc, and as general agent of the Massachusetts Soc, and as Editor of the Transcript for Mr Phelps spent four or five years Which followed 1838. performing an incredible amount of labor, Exhibiting his usual wisdom and Skill, addressing public audiences, conventions, Ecclesiastical and Legislative bodies, visiting agents Counciling in committees, investigating outrages, publishing pamphlets and contributing to newspapers

Confronting Mobs, enduring persecution, combatting ~~prejudices~~ prejudices, reasoning down objections, urging the Ministry to duty, & training Magistrates

Interlineations on

P. 9. - "Wright, pastor;"

P. 10. - "1838";

P. 16. "Bacon;"

Made by request of
Mr. E. A. Phelps. - June 12/07.

fanaticism and rebuking Slaveholders sometimes, but always calm, firm, Christian, yet hopeful, Meek, yielding everything to conciliation but principle.

April 1836, he accepted the Editorship of the Emancipator and continued it till May 1837. In 1837 he became the General Agent of the New Anti-Slavery Soc., in which service he continued till the division in 1839.

In 1838 he received an invitation to the pastorate of the Third Presbyterian Church in New York - but declined on account of his Congregational attachments, but accepted a call of the Marlboro Chapel Free Church of Boston, and was installed July 24, 1839.

In 1841 he entered upon the agency for City Mission in Boston - Nov 2, 1842, was settled over the Maverick Church, East Boston - still holding a nominal connection with his Missionary agency.

His health never robust, was enfeebled by his Multiplied labors and in search for health sailed for England June 1, 1843, to attend the Anti-Slavery Convention holden in London June 12, to which, he had been elected delegate by the Massachusetts Abolition Soc.

He was a prominent Member of that Convention, One of his addresses made in Exeter Hall was published in the Emancipator of July 27, 1843. While absent he was a correspondent of the New York Evangelist.

After his return, the prevalent East winds at Boston inclined him to resign his pastorate over Maverick Church and remove

the office of corresponding Sec. of the American and foreign Anti-Slavery Soc. in New York, which he removed April 1845. He was for some time Editor of the Anti Slavery Reporter at New York, and was at the time of his death one of the corresponding Editors of the National Era at Washington D. C.

Before he entered into this engagement his great labors in the cause of [illegible] had impaired his physical powers and inviting with [illegible] friends, formed [illegible] to his relations.

In the autumn of the last winter of his life he went to Jamaica, hoping there, while he refreshed his spirit by witnessing with his own eyes, the glorious triumphs of the Emancipation Cause, to invigorate his wasting frame by breathing its genial atmosphere; for [illegible] had a wish to cherish but reluctantly relinquish for the accomplishment of the holy cause and Broken Hearted Slave. Mr Phelps sailed for Hayti Oct. 20 1846, passing a short time in that Island, proceeded to Jamaica.

In a letter dated Feb. 10. 1847. referring to the state of his health he wrote, "I think I have done being anxious about the [illegible] will be it what it may"

In April 1847 he embarked for New Orleans, where he arrived on the 18th of April and reached New York, June 5th a mere skeleton, able only to speak in a Whisper, his throat [illegible] with [illegible] of Consumption.

Keeping his calmness he [illegible]

Sec. to the Am. and Foreign Anti Slavery Soc. This he declined in the following terms: -

"To the Executive Committee of the Am. and Foreign Anti-Slavery Soc.

New York, June 6, 1847.

Dear Brethren, I [illegible] to the office of Corresponding Sec. of the Society. I sincerely thank you for [illegible]

It would injure [illegible] to resume the duties of that office. [illegible] as I doubt not it is, renders this impossible.

The Committee will of course regard me as declining the appointment. May the Lord direct you in the selection of another to fill my place.

My work is probably nearly done. [illegible] for the Committee or the Cause, so long as I live, will be [illegible]. Meanwhile allow me to thank you heartily for [illegible] that when, one after another, our work on Earth is done, We may all meet, reconciled, in the presence of the Lord.

So ever, I am yours truly

[illegible]"

The Committee passed a resolution testifying their sense of his invaluable labors, and their deep regret, that they should be deprived of his services, in the office he had filled with such distinguished ability.

In acknowledgement of the same he said - "I can only repeat my thanks both to you and the Committee. [illegible]

the Cause to the best of my ability. I only wish that I deserved the commendation bestowed on my labors.

When I think of the manner in which the Saviour is repaying them into my bosom, I am frequently compelled to exclaim "Lord I thank thee — that is all I can do."

Mr Phelps took with him to the West Indies, several unfinished MSS, but was scarcely able to look at them during his absence. He was particularly desirous of writing out his views of the Bible respecting Slavery, and to vindicate it from affording any countenance to chattel Slavery — either under the New or Old dispensation, feeling satisfied that he could demonstrate, that the assertion that the Bible sanctioned the inquitous system was wholly unfounded.

Being asked if he was disappointed that he was prevented by the Providence of God from prosecuting his labors, he replied — It will be evident right in any event, I cannot say I prefer to live, or shall be disappointed not to live. I have been very desirous of completing [illegible] or planned in my mind, especially my Bible views on the subject of Slavery. But perhaps God means that the Bible shall vindicate itself. The Churches have fallen into disesteem, and it may be that God will permit the Bible to do so for a time."

After [illegible] to Boston and Castine, Me. where his family resided during his absence, [illegible]

the work he was engaged in was

re-publication his able letters, (which were originally published in the Boston Recorder) on Organic Sin in reply to the position of Prof. Stowe, Rev Edward Beecher and the American Board of Commissioners for Foreign Missions.

These letters were published in 1848 by the Am. and Foreign Anti Slavery Soc of New York.

He also intended intended to prepare for re-publication the other discussions concerning the Am. Board for Foreign Miss. that had so greatly engrossed his attention for a year or two. He thought they might be published, "Not so much with a view of present sale as for a permanent document for future reference and use."

This his declining health forbade and the work was left for other hands, but was never done.

His symptoms becoming aggravated, and new ones being developed he made preparations for leaving Boston, and July 21st 47- left that place for Boston taking with him his Son, a lad of 15 years, and being obliged by circumstances to leave his wife and daughter at Boston.

His friend and brother in law Wm. E. S. Moore had invited him to his home in Roxbury. Here he was comfortably situated, a room being furnished by his friends Mr Jno M. Milton, of East Boston and Mr Lewis Lapham of New York with whom he was financially connected with it. He received his daughter, [illegible] Moore for which they were afterward repaid by his friends.

His sole attendants were his Son and his physicians.

July 25th a friend, (the writer of an article published after his death in the New York A. S. Reporter) passed two hours with him; he could converse but little, but whispered that his letters to Stowe ~~and Bacon~~ were ready for the press, and added, "the letters to ~~Bacon~~ Bacon may be added, I see no objection."

He was told that Rev George Scott (an able co-worker as an Anti Slavery lecturer and editor) was in similar condition, like himself drawing near the end of his mortal career, that he was in a happy state of mind &c. — he smiled — He conversed freely about his family, and spoke with feeling of the assurances he had received from friends, that his wife and children would be befriended after his decease. He fainted [illegible] that he recovered with great difficulty, took his hand - repeating the words of the Saviour, "Let not your heart be troubled, ye believe in God, believe also in me"

Mr Phelps was much affected, and pressing the hand of his friend said [illegible] — [illegible] faith alone sustained him, he could lift his heart and say "I know that my Redeemer liveth"

[illegible] it came suddenly at last. He had hoped to have temporary relief of the trouble in his throat by cauterization and his physician came on the Morning of July 29 prepared to perform the operation -

He saw a change had taken place and that Mr Phelps probably would not live [illegible]

at once communicated to Mr Moore who in turn informed Mr Phelps. When Mr Phelps received this information he exclaimed with a smile - "I am glad to hear that - I am ready - I am ready - and so near home."

A little past midnight, in the Morning of July 30 the Spirit passed quietly out from the tenement of clay to God who gave it, and was at rest.

"And I heard a voice from heaven saying, unto me Write - Blessed are the dead which die in the Lord, from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them" Rev 14.13

On Monday Aug 3, 1847 the remains of this devoted friend of [illegible] were deposited in "Mount Auburn" to await the Resurrection of the Just.

Mr Phelps was a man of unblemished morals, of the sternest adherance to his convictions of duty, and though far removed from sectarian bigotry, he possessed [illegible] Theological opinions [illegible]

He was a warm friend, cherishing all the domestic affections, and loved the cause of the Slave, not merely as a principle of duty, but from the impulses of his heart.

As an advocate of emancipation, he stood unrivaled among his co-adjutors. The progress of the cause was greatly indebted to his enlightened and fervid zeal. He was regarded as a leader, not only at the North, and in England, but also in the South. The high value which was put upon his labors by the Slave-holders, is indicated by the offer in the Milledgeville (Ga) "Federal Union" of Feb 1. 1836 of $10,000 for his head!

All who corresponded with him well remember his almost invariable mode of closing his letters, "Yours for the Slave"

Mr Phelps logical powers were no where more conspicuous than in the popular conventions; after dissipating incongruity, confusion, ignorance, and misrepresentations about the subject of the meeting, or talkers the subject under discussion into a perfect board, mastering it quite impossible to tell what the question was before the convention, or who from there was every question was able, it was a delightful treat, merely as an exhibition of intellectuality, to see Phelps arise with a half dozen pencil marks on a bit of paper - and pick out the threads of the snarl, one by one, disentangle the subject from the confusion in which it had been involved, bring out the point to be decided, and present it to the astonished audience with the clearness of sunlight, then coolly resume his seat, leaving the convention to vote as they had not debated - understandingly.

His presentation of the facts and details of a complicated subject, afforded one as much pleasure as the contemplation of a delightful landscape picture, or the reading of a chapter of the most heroic history. It was perfect of its kind.

This was exemplified in his address before a committee of the Mass. Legislature in 1837 or '8, while presenting the historical facts touching the question of the proposed annexation of Texas, when he sketched the colonization, rebellion and War of that colony, and the motives which actuated the leading politicians to effect a union between that province and this country. After listening to him a prominent citizen

remarked – "Jonn Mr Phelps is an artist among facts"

Mr Phelps was an invaluable man in the more private efforts of the Anti Slavery Cause, the plans where to be devised, and adopted, by which the public mind was to be aroused and moulded to the great enterprize.

His acquaintance to act with him on committees in New York and Boston bear witness to his great merit as a counsellor in trying emergencies.

Fertile in expedient, as he was calm in judgement, Cautious to devise, as he was prompt to execute, there was no crises which he was not able to face with a clear eye and an imperturbable spirit, and overmaster the difficulties which beset the Cause, by his well-balanced mind, practical Sagacity and unflinching courage; thus slowly patiently working through obstacles and leading his brethren through paths where they alone were ready to stumble and fall.

Among the first to discover that policy as well as duty dictated to the use of suffrage for the overthrow of Slavery, Mr Phelps became the warm advocate of political action.

He regarded human government not a thing of mans device, but as a divinely appointed institution: And politics not as a mere chess board for the display of the arts, trickeries or ambitions of wily and aspiring men –, but as one of Gods agencies for the establishment of His Kingdom on Earth.

He carried his religion into his politics; and his "Abolition" being the result of religious convictions, he was among the first to advocate the freedom of the Anti-Slavery movement of political action.

He early discovered the controlling influence of the Slave Power on the two leading parties of the country, (Whig and Democrat) and was in the front rank of the Nine and determined from the outset for an independent political party.

To no other man was the "Liberty Party" of Mass so indebted as to him for its organization and Establishment. His efforts to this End in 1840, the first year of its Existance, were the most untiring and able of the great services he rendered the Cause of humanity.

His doctrines on this subject were embodied in the Motto at the head of many Liberty News Papers, and which he originated, "Liberty the right of all, Law its defense".

While Mr Garrison and his followers in U.S. Cabet repudiated political Suffrage, other Equally Earnest abolitionists believed in the Education of the public conscience, and the use of the ballot to gain the Abolition of Slavery.

The wisdom of this view was shown by the Liberty Party in 1840 and 1844 in which year Jas. G. Birney a Kentuckyian who had liberated his Slaves (See Lucy Jas. G. Birney) received 62,300 votes as Presidential Candidate in 13 States.

In 1848 Ex. Pres. Van Buren Pres. candidate of Free Soil party received 291,363 votes in 13 States.

In 1856 the Whig party adopted Abolition sentiments, took the name Republican, were joined by Free Soilers, Democrats and Abolitionists; held Here John C. Fremont as Pres. Candidate, received a large vote but were defeated. In 1860 the "Republicans" elected as President Abraham Lincoln, this was followed by a civil war of four years resulting in the Emancipation of Slaves. Thus after years of warm controversy and political Struggles. God by the hand of the Republican Party and by political

Suffrage delivered the Land from the curse of Slavery. (E.A.P.)

Shall the writer show in closing to what personal sacrifice Mr Phelps was called. when embracing the Cause of Emancipation

Mr Phelps was Married Nov 2. 1830 to Miss Charlotte Brown a woman like himself strong in domestic affection, and devotedly pious. (there was mutual affection in this family marked as in these two, (as noted in their personal diary Notes) She was not over strong in health when Married, and after the birth of her son in 1832. developed strong symptoms of pulmonary disease. When Mr Phelps became convinced that his duty lay in the Anti Slavery work, She, hiding the impulses of her heart, and the longing she had for the daily presence of her beloved husband which the World now had, had he remained in the Ministry in Boston or New York, as he could have done — and also giving up the comfort of a permanent home — bravely, gave "go", and all the energies of her being were given to encourage him in his work. and if possible make their separation more easy for him to bear — for he as well as She fully realized the greatness of the mutual sacrifice.

Finding a home sometimes with Mr Phelps Mother in Farmington Conn. and sometimes with her own parents in Wrentham Mass. She bore the separation bravely, never complaining though constantly failing in health — and needing more each year the presence and companionship of her husband.

Nor was this separation which was made necessary by the Anti-Slavery agency which Mr Phelps assumed from

1833 to 1838, less intense to Mr Phelps than to his wife, their whole life centered in Each other and their beloved boy.

But they mutually gave themselves to the cause of freedom. In 1838. the final separation came Mrs Phelps being called to the Eternal Home. During the last of her illness they had a home in Boston - Meagerly furnished and a table not over-laden - Mr Phelps was obliged to relinquish his teaching, that he might be with his wife during her last days on earth.

When she was gone, and he was left alone with his motherless boy, then the reaction came, and bowed in anguish of Spirit - reviewing his work - he exclaimed "O God at such a cost"!! And yet neither he nor she would have taken back the Sacrifice -

Not the husband alone, but the Self-Sacrificing wife should be remembered among those friends of the slave.

The writer remembers while a boy of only 5 years the home of Mr Phelps mother in Farmington Conn which was Two Miles out from the main village which was one of the depots of the "Under-ground Rail Road", and quite often some colored man would remain here for weeks or months on his way to Canada and freedom.

I was then perhaps 5 years old - he remembers his father (Mr Phelps) carrying home over his mother, combing the fine glass from the head of her husband. Mr Phelps had been mobbed in his native town - Farmington - and the stones thrown had filled his hair with the fine glass - While, through finishing his lecture he was obliged to pass out under the cloak of a friend or his life would have been in danger -

An extract from a letter to his Mother Feb 18 1839 will show

Some of the financial privations which were his lot from time to time. — Mr Phelps had been ill from inflammation of the lungs, he had hoped to go to Farmington Conn for a little rest, but found he should be unable to do so. His Mother was in need of some money; he had written to send her $25 or $30. Knowing his need, he writes, "I intended to send you $25 or $30 but can only send you $5; half I have."

Mr Phelps writings were voluminous, but mostly pamphlets connected with his agencies. He published however the following volumes. "Phelps Lectures on Slavery" 1834, a Book on "The Perpetuity of the Sabbath" 1841, which was an argument held with Mr Garrison and others in a Convention held in Chardon St Chapel Boston, by the so called "friends of Reform" Sept 24 1840.

"Letters to Stowe and Beecher 1845, he left unfinished a volume on the "Bible view of Slavery", and Memorial for Many other works, of which his early death prevented completion.

To the Memory of a beloved and honored father, these pages containing Statements of his Co-Workers and friends which show the Esteem in which he was held by them — With a few Statements of my own — all imperfectly written, that the "Stranger" who in years to come may read them and catch the Spirit of Self Sacrifice for, and love to, his fellow men which actuated his life, are respectfully dedicated by his Son

Edward A. Phelps.

IV

(1)

It was after the death of his beloved wife which occurred Aug 31. 1834. The Clergyman named burial, and these Matters had passed over Mr Phelps returned to his Empty home in Boston with his motherless boy that he might,

Sept 6. 1835. "This day I began to realize how great the desolation — to feel as I cannot describe, the loneliness of being bereft of my dear wife."

Sept 7. "Alone, that must describes it, and yet not alone for I can hear I hear more of God's presence than in His affliction. Though my heart is ready to break, literally to break, yet I can truly say, that to this moment I have not had the least disposition to complain.

Now my inmost soul I have been able to say, The Lord's will be done. He gave and he has taken away, and blessed be his name."

Sept 9. Sabbath "My seasons of communion to day both by myself, and with my dear boy, and at the family altar have been unusually, unusually free & sweet.

My affliction draws me near to God, In review of the past 8 hours much to deplore, In reference to my intercourse with my wife, there are two things and but two, that cause me sorrow."

"1st. The fact that I have not placed that estimate on the importance of the family relationship, its obligations and duties, which it really deserves. It is but recently that my eyes have been opened on the subject, and even now I feel that they are but half open now,

Had I reposed the matter as I now do, as the centre

point - in Gods providential arrangement, for the Salvation of men, I had never retired on my agency, or put myself in any position where the family, with its altar, its Hallowed influences, its home, could not have been uninterruptedly preserved. But I had not examined the subject; My heart was on fire for the Slave, My dear wife sacrificing feeling and with a cheerfull and ready heart said "go" and, with the impression that the cause of the Slave demanded it, I went, but in so doing, did not do justice to my self, My Son and my dear wife. In this sense I have not done justice to my family, nor been able to minister as I ought to have done, at times, to the infirmities and sorrows of my dear wife. God forgive me and bless the dear Saint, who would never allow her infirmities, to keep me from what she or I thought to be duty to the Slave.

Mr Phelps desire was to again enter the Ministry. Sept 16. He writes. "One thing only gives me anxiety and that is an intense desire to enter the ministry again, where I can not only plead the Cause of the Slave, but give myself to the conversion and Salvation of those around me.

O, that God would open some door for me to enter and labor for Him again as a minister of Jesus Christ." Dec 17. 1838 "I have been considering and praying over the question of acceptance of the Call to the "Free Church (Boston). I have decided to enter that field. "May Lord grant me large measure of grace, that I may fill the Station, and lead multitudes to the Savior of them"

Although re-entering the ministry Mr Phelps never relaxed his labor in the Cause of the Slave.

(1)

Rockland Mass May 2 1900

To the Trustees of the Public Library. Boston Mass.

Gentlemen.

Having in my possession with your customary letter and correspondence, belonging to my esteemed father Rev Amos A. Phelps of Boston, known in his time as a warm and able advocate of the Anti Slavery Cause — and the same having been accepted by you as a Gift of May 5, 1900; I desire with your approval to place with them a few reminiscent pages relating to Mr. Phelps.

I do this relying almost entirely on statements published by his friends at the time of his decease, in the Emancipator (Anti Slavery Reporter, (of New York), National Era (of Washington D.C.) and Boston Reporter, ~~and~~ (Papers with which he was at times connected) also a History of the Mercdian Association of Ministers published in '53 of which he was in his early Ministry a Member —

No personal memoir of Mr Phelps was ever written, but possibly these pages may give the "Stranger" a better acquaintance with him.

I have not used quotation Marks or given special

credit to these Sources of information, who have
Encouraged the Investing in Some places where
outdoor Service of any were Wanted were there Could
a Man look a boy of 15 years for non sectarian pur-
pose labor here to Save Souls with the faithful following
of the Master.

Respectfully Yours,
Edward A. Phelps.

OCT 23 1919